

# The Messenger

"As the Truth is in Jesus."

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## THE MESSENGER.

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### Poetry.

#### ALLELUIA.

Alleluia, song of sweetness,  
Voice of endless joy and love;  
Alleluia, voice of gladness  
To the happy choirs above.  
This melody of triumph  
Which to chant they never cease,  
They, the everlasting dwellers  
In God's happy home of peace.

Alleluia, holy Salem,  
Thou dost sing and still rejoice;  
Alleluia, of thy dwellers  
Is the never-ending voice.  
Alleluia, we, the banished,  
Mingle with the tear and groan,  
As we sit in exile lonely,  
By the streams of Babylon.

Alleluia, we deserve not  
Such a note of heavenly song;  
Of the conscious guilt within us  
Checks and silences our tongue.  
Yet the time, the time is coming,  
When in brighter, calmer clime,  
We shall turn with wistful longing  
To the ended songs of time.

Then to Father, Son, and Spirit,  
Mingle we the prayer and praise,  
The great feast at once beholding  
Through the everlasting days.  
Alleluia! Alleluia!  
Thus to Thee we joyful sing!  
Alleluia! Alleluia!

To our blessed God and King.  
—From Hymns of Holy Church, by H. B.

### Communications.

For The Messenger.

#### "THE OLD ORDER CHANGETH."

To look abroad upon the world as it now lies spread out before us, its mountains adorned with the mighty oak, the wiry hickory, the walnut, the beech, the chestnut, the glossy laurel, the fragrant sweet-briar, and all the other trees and shrubs that love the cool moisture and vital air of our highlands; to look then upon the quiet valleys, sleeping in the sunlight, where the orchard blossoms, the tall rye waves, the wheat grows green, and the clover opens its myriad flowers to give honey to ten thousand times ten thousand swarming bees that over it fly, busy in delightful occupation; to count the white and shaded farm-houses that here and there, alone, by twos and threes, or yet clustered together by the score around the tapering spire, speak of happiness and prosperity; to take a broader view, and see the great metropolis enthroned by the sea, the centre of commerce, the home of wealth and luxury, of art and science, its quays lined with ships bearing the flags of every nation under the sun, and its storehouses filled with wheat, corn, oil and wine, with rich spices, and silks, and linens, with costly wares, and all else that the delicately nurtured lady of our modern civilization demands for her comfort and convenience; in a word, to contemplate the habitable globe as it now is, who would think—who when told can without difficulty credit the marvelous tale, that there was a time when neither tree, nor shrub, nor flower, nor hill, nor plain, appeared, but only the barren rocks of the Azoic age against which broke the waves of an illimitable sea,—a world involved in mist, and vapor, and

"darkness gross and palpable as that of Egypt of old—a darkness through which not even a single ray of light could penetrate." Who that could have seen the world then, apparently unchanging and unchangeable as centuries swept by, would have thought that even the lowest forms of life could find support on its half solidified rocks, and in its waters seething and boiling with intensest heat. And yet there came a time when the sea swarmed with monstrous fish, and the lifeless shores were heaped with the shells of mollusks and crustaceans; and the star-fish thrown up by the tide withered and died on the sands as he does now. There came a time when the land, growing by slow accretions, was broken into hills and valleys, on which grew the teeming vegetation of gigantic trees and shrubs of the Carboniferous age; a time when beneath the shade of forests interminable, crawled the huge reptiles, and roamed the monster beasts whose decaying bones to-day fill the world with astonishment;—the Megalosour, and Hylaeosour, and Iguanodon, the Palaeotherium, the Anopotherium, the Denotherium, the Mammoth, the Mastodon, and the Ziphodon, with others innumerable, that scoured the forests free, and bellowed to their heart's content without an Adam to name them. And looking back there appears to view clearly marked ages in the progress of creation, not starting and ending abruptly, but gradually coming and quietly yielding to those appointed to succeed them.

The early history of man is lost in the obscurity of an almost limitless past. The facts, as told by Divine revelation, are few; but in the comparatively brief period covered by history, there are unmistakable evidences of events having transpired in the course of human progress, which find illustration at least in the progress of creation preceding the advent of man. Nations have risen, have flourished, have declined,—expired, and even that most enduring of all monuments which it is possible for a people to rear—their language—has passed from the earth. And these nations that have thus vanished like the visions of the night, have been succeeded by others, which upon the ruins of those gone before built their temples and palaces, bought, sold, married, buried, danced and sung, and then—left their own ruins for newer and stranger peoples to erect their habitations upon. The Egyptians who for many centuries grew in opulence, a mighty nation, famous in the arts of war and peace, were blotted from the face of the earth by that great destroyer, Nebuchadnezzar, king of Babylon. The Babylonian empire was overthrown by the Persian, whose dominions once spread from the Indus to the Nile, and from the Indian Ocean to the Euxine. And this in turn, weakened by internal dissensions, and unwearyed by corruption, became part of the short-lived empire of Alexander, and finally dwindled into insignificance before the rising power of Rome. And Rome, whose ruins can even now be found in England and in Syria, by the waves of the Danube, and on the verge of the Lybian desert, overrun by the Goths, the Astrogoths, the Visigoths, the Vandals, the ferocious Huns from beyond the Caspian, and other warlike tribes of Germany and Scythia, finally disappeared from the earth. And now the wild, roving barbarians of the North and East are lost in the European kingdoms and republics of to-day. The nations of India, China, and Japan, evidently belong to this same period preceding the Christian era, which, perhaps from their extreme isolation have been able to live to the present. Though it is evident now, that the whole order of their civilization must be revived, or altogether broken up and submerged by the advance of the new; it being very doubtful, in spite of the avidity with which ancient Japan courts intercourse with our young and energetic modern life, whether even she, to all appearances the most hopeful, is really any more susceptible of rejuvenation than was king David, who, in his withered old age, sought warmth and vigor by taking to his bosom the fresh and youthful form of a blushing girl.

In this succession of particular empires there is much reason for believing, while it cannot be positively affirmed, that there is given us an exhibition on a narrow plain and in a limited way, of what has transpired in a far more universal manner. In the history of mankind there seem to have been eras of

advance and decay, many of which have been required to make up far longer and far more comprehensive periods, each of which, while embodying numerous conflicting elements, has possessed its own peculiar characteristics, and had its own definite mission to accomplish. Ewald, the extent of whose labors, as well as the wonderful genius displayed in their prosecution, astounds one—regards the book of Genesis as affording us unmistakable evidences of the existence of vast civilizations, which grew and flourished with almost tropical luxuriance, and then, undermined by evils, decayed and passed away before the rise of others more strong and vigorous, which, in turn, held sway before the nations of antiquity that are known to us even began to assert themselves. This opinion finds firm support in the results at which philologists have arrived. They point to the Sanscrit as the great original language from which have descended all the ancient and modern languages of India and Europe, and then inform us, that back of this there is reason for believing a yet earlier but no less distinct tongue can be found traces of, which formed, as the Sanscrit did, an original stock from which a numerous family of languages derived their existence. A moment's consideration of the innumerable conditions, and many influences required for the creation of a language to any extent broad and facile, will lead us at once to the conclusion, that not only was an immense period of time occupied in the accomplishment of this tremendous work, but also that there must have been some broad general principle, consciously or unconsciously, active in the nation or nations which brought it to completion. The presence of such a general moulding power can to-day be felt to be active throughout Christendom, which, in spite of political and religious differences, is welding it into a closer union, and directing its energies to the consummation of some one grand purpose.

However true this position is, and it is supported by arguments of almost unanswerable weight, and accepted by learned men all the world over—the sacred Scriptures confront us with at least two great epochs in contrast with which all others dwindle into insignificance. The one is represented by the flood, when the whole primitive world perished, and a new world, differing from that which preceded it in all the elements of its civilization, came into being and advanced rapidly towards the periods of its own consummation; the other begins with the advent of Christ, when a movement in history began to which all others were in the deepest sense preparatory; a movement whose very initial was the signal of death to all nations, tongues, manners and customs existing when it began its course, and the proclamation of a new age, whose power would permeate every sphere of life, and reveal its recreating power not only in the spiritual nature of man, but also in all the forms of life through which that spirit reveals itself. And more wonderful still, while Christianity thus promises a universal blessing, it speaks also the prophecy of the destruction of its present form, and its elevation to a plane far transcending that upon which it now moves. This transpires at the second advent of Christ, when the whole order of the world will undergo a tremendous change, and a new heavens and new earth be created wherein dwelleth righteousness. How near at hand, or how far in the future this great event lies, can never be taught else than a matter of speculation. But from the whole tone of Scripture, and from the lessons we can learn from history, we are led to believe, that this great fact will not transpire before the redemptive principle, as already inaugurated by our Lord, has fully exhausted itself in the hearts of men, and wickedness has developed to a pitch surpassing that even of ancient times; wickedness which will involve a degeneracy of life and morals, and a dissolution of the bonds of social order, corresponding, we may suppose, to that which became the occasion of the flood, and to that which showed itself in Judaism and throughout heathendom at the time when Christianity was ushered into the world. Then, as from the tomb in which all hope and promise has been buried, will be unfolded a new order of existence, higher, purer, and more glorious in every respect than any that has gone before, the completion and crown of the cycle of events that

through ages past has slowly been wrought by the Divine hand to its consummation.

This thought of the successive ages, each one of which begins in vigor and ends in a moral dissolution which seems to predict the end of all, the Poet Laureate of England seems to have wrought into the texture of that noble series of poems, "Idylls of the King." The last scene presents a thought to us which is particularly appropriate here. As Sir Bedivere carries Arthur on his shoulders to the barge which is to bear him to the "island-valley of Avilion," the spirit of prophecy stirs the bosom of the wounded king, and in answer to Sir Bedivere's exclamation of despair, which truly sets forth the gloom and despondency of every noble heart as he views the moral energy of his times decaying, we have words of hope from the dying life itself.

"Ah! my Lord Arthur, whither shall I go?  
Where shall I hide my forehead and my eyes?  
For now I see the true old times are dead,  
When every morning brought a noble chance,  
And every chance brought out a noble knight.  
Such times have been not since the light that led  
The holy Elders with the gift of myrrh.  
But now the whole Round Table is dissolved  
Which was an image of the mighty world;  
And I, the last, go forth companionless,  
And the days darken round me; and the years,  
Among new men, strange faces, other minds;  
And slowly answered Arthur from the barge:  
'The old order changeth, yielding place to new,  
And God fulfils Himself in many ways,  
Least one good custom should corrupt the world.  
Comfort thyself: what comfort is in me?  
I have lived my life, and that which I have done  
May He within Himself make pure?'"

And thus it may be said of the decay and death of every age, "it has lived its life,"—it has fulfilled its mission—and though seemingly overcome by sin and death, in truth, only passes away that God in some higher form may fulfill Himself.

R. L. G.

For The Messenger.

#### REVIEW OF THE VATICAN COUNCIL.

It is becoming more and more evident that the effects of the late Vatican Council are by no means such as the majority which passed the decree of the infallibility of the Pope expected. In estimating the extent of this disappointment, we shall be aided by a brief glance at the history of the Council.

When the invitation to attend the Council was issued, the impression generally prevailed that the Council was to declare the infallibility of the Pope. In this respect the Bishops of America, of England, of Germany and of France were divided in their sentiments, while the churches of Spain, of Italy and of South America were ready almost unitedly to testify that in these Churches the new doctrine was an old dogma. If they had come to Rome expecting to bear witness to the faith of their respective Churches, and thus to discharge the most dignified of the duties of Bishops, they were speedily undeceived. Of the seven commissions which had been created, the Pope had selected nine Cardinals, every one of whom was in favor of declaring the Pope infallible. They had settled beforehand the very questions the Bishops had come to discuss, and in the language of William Arthur, had taken good care, that any seam through which any constitutional liberty might leak should be tightly caulked. Startling events rapidly succeeded each other. The Syllabus, which recounts the principal errors of our times, set forth in the various utterances of Pius IX., and which was opposed to the "dreams of unity and progress," was on the meeting of the Council solemnly confirmed by the Pope and accepted by the collective Episcopate. This declaration of war against modern society was followed by a vital change in the Catechism. Under the supervision of Cardinal Reisbach, the declaration that the Pope by himself is not infallible, was removed. Next we find, that the ordinary oath of the Papal Bishop of faith in God was turned into an oath of loyalty to the Bishop of Rome. Then came the right of free communication with the faithful, by which had been understood freedom to preach the Gospel, was made to mean the right of giving to his own edicts the binding force of a higher law in every country, whether the Government consents or does not consent; and finally, to crown all, the great majority of the Bishops agreed to it, that the definitions of the Roman Pontiff should be irrefragable without the consent of the Church being needed, this old light of a Catholic consent of the Church being thus quenched forever, and the Bishops made the simple

executors of the will of the Pope. When the hour had come to make known the vote concerning the dogma of infallibility, of the seven hundred and sixty-four Bishops with which the Council had opened, there were only six hundred in the city. Of these six hundred only five hundred and twenty-five were present. The prelates who were opposed to the dogma, and who had entered a protest to that effect had absented themselves, so that only two negative votes were given. On a basis of a unanimity like this, the Secretary of the Council ascended the tribune and read: Blessed Father, the decrees of the canon are all agreed to by the Fathers, except two."

Strange scenes had occurred in the course of the Council. In the session of the 22d of March, Strossmayer, Archbishop of Croatia, had defended the Protestants against unjust aspersions. "This is not the place to defend the Protestants," cried the President de Angelis. Well might he say so, for the palace of the Inquisition was not a hundred paces off. "That alone," exclaimed Strossmayer, "can be imposed as a dogma on the faithful, which has a moral unanimity of the Church in its favor." At these words a frightful tumult arose. Some of the bishops sprang from their seats and shook their fists in the speaker's face. "I know now," said one of the bishops from the United States, "of one assembly which is ruder than the Congress of my country."

"No, it was not unanimity as to the questions debated among us," said Dupanloup, Bishop of Orleans, who had faithfully served the Church and the Pope for many years; "it was on the one side violence and on the other astonishment, silent and downcast; if any voice was raised speedily it was covered with clamor and insults."

Andre, the Patriarch of Babylon, had pleaded in a speech against the levelling proceedings of Rome, throwing out a warning, lest the Orientals should be altogether alienated. He received a message to come unattended to the Vatican. About 7 o'clock in that January night, in the graphic language of William Arthur, the man of 78 passed the Swiss guards in their stripes and slashes of yellow, black and red, with their halberds and their helmets, and while lonely passing through the corridors he had time to remember, how the house of the Inquisition in the power of day and how utterly he was

In regard to the attainment of its ultimate end this movement—I abridge from William Arthur—has thus far been a failure. In the writings of a certain portion of the Court party the moral renovations which were to attend the dawn of the new era, could not be indicated by any metaphor short of light on the horror of chaos. It was to be so. So soon as the Lord should manifestly set His King upon His holy hill of Zion, all Kings were to fall down before Him, and his enemies were to lick the dust; parliaments were to recognize their impotence and expire; populations suddenly illuminated, were to behold the Saviour of society, and were lovingly to bow to his law. As to any possible opposition, it was described as the heathen raging, as the people imagining a vain thing; it was only as the Kings of the earth setting themselves and the rulers taking counsel together against the Lord and His anointed. These promises were not fulfilled. The Pope had fallen from his temporal throne. A long and bloody war in order to place Don Carlos upon the throne of Spain, has failed. So also has the hope of placing the Count of Chambord on the French throne. The federation of Germany has been consolidated by an imperial crown, hereditary in the reigning house of Prussia. Austria has persisted in her anti-catholic legislation, as it is called. Italy in the act of overthrowing the temporal power has completed her own unity. Thus at the time when according to his seers the Pontiff was to survey a new Cosmos, rising out of the chaos of the modern State, he beholds only confusion worse confounded.

But if the Pope and his more sanguine followers had looked for a miracle, not so his more calculating adherents. They kept the fact in view, that centuries might intervene between the day, when the perfected machinery of means should be set in motion and the day, when the crowning victory should lead the head of the human species in triumph to the goal. The failure of immediate success has made no change in this respect. The fact that centuries elapsed since Popes began to claim what Pius IX. has acquired; that more than three centuries have passed away, since at Trent the Jesuit General set up the pretensions which have now, at last, become the law of 170 millions, is a consideration not lightly to be set aside, particularly when we bear in mind that the strife for universal dominion now openly inaugurated as a continual struggle, is to be handed down from generation to generation by men trained and consecrated to this very thing.

The discussions which are now going on in Europe within the pale of the Roman Catholic Church, and which aim to set aside the validity of the Council are, it is true, not favorable to the realization of their hopes. Of this, however, I may be permitted to speak at some future time.

H. B.



## Family Reading.

## THE MOWERS.

The mowers work with a right good will,  
Each following close his neighbor;  
Stout limbs are theirs, and a homely skill;  
And the swish of the scythe grown swifter still  
Telleth of honest labor.  
Peaceful weapons; to and fro  
Brightly glancing, see them go;  
And the grass that waved so gaily fall before them,  
Lying low.

So pleasant a sight, so sweet a tune  
To whisper note of warning!  
Who dreameth of death in the heart of June?  
Who looketh for night when 'tis scarcely noon?  
Yet the grass was high this morning.  
Scythe and mower seem to say  
Words we careless heard one day,  
"Man is like the grass that groweth, and like it  
shall pass away."

Wherefore, sad words, do ye bring no shade  
The sunny scene to darken?  
All flesh is grass; and the grass shall fade;  
But to all flesh is a promise made,  
And whoso will may hearken  
How the mercy of the Lord,  
Doth according to His word,  
Stand for ever as our surety, and shall be our  
great reward.

—S. E. G. Sunday at Home.

## THE BEACON LIGHT.

It was Sunday evening in a little village lying toward the far west of England, where, on fine, calm days, the gentle murmur of the sea's waves might be heard as softly rippling up they broke in subdued splashes upon the shore; but to-night the wild wind was abroad, rocking the tall trees to and fro, and lashing into fury the boundless ocean, which reared its mighty strength against the dark rocks, while the huge breakers, white with foam, dispersed themselves in quick succession with a loud roar upon the beach. Above the whistling of the wind and the noise of the waves there rang forth the clear, sweet tones of church bells calling the poor and rich, the young and the old of that hamlet to the house of God; and as friends and neighbors met at the door of the hallowed edifice many were the remarks passed upon the roughness of the night and the dangers to which those whose lot it was to be tossing upon the ocean's wave that evening would be exposed. There were many among the congregation who, as the sweet tones of the organ rose and fell, breathed a prayer for all who might be in peril throughout the long dark hours of night, and hard

indeed must have been the heart which did not join earnestly in the hymn "for those at sea," with which the service was often closed in this humble village church.

The congregation had dispersed, the sacrifice of prayer and praise had been offered, whether carelessly or fervently, only One could tell, "who alone judgeth the hearts of men," and it was with rather a weary step that the vicar of the parish crossed the burial-ground, so quaintly named by the Germans, "God's Acre." Suddenly there fell upon the clergyman's ear a distant sound which arrested his steps; he listened attentively, thinking to hear it repeated, but naught could he discern, save the moaning of the night wind as it hurried by and the splash and roar of the waves as they came thundering in upon the shingle. Fancying he must have been mistaken, the vicar moved on, then paused as if irresolute. What was the cause of his hesitation, what the thought which had suddenly crossed his mind? Even this, Was the beacon alight? "You may save brave men, perhaps, from a watery grave this night," urged a still, small voice within. But selfishness whispered that it was not the vicar's duty to set the beacon alight, and why should he, therefore, delay hastening home to a cheerful fireside? A moment's hesitation, only one moment's, and then, not long afterwards, a bright light could be seen, far out at sea, shining forth to save, perchance, human beings from a sad death, who else on the morrow's morn would have opened their eyes upon another world.

Some months rolled away, and the vicar often pondered over the distant boom which he fancied had met his ear on the Sunday evening now so many weeks ago, when one morning he received an official letter, requesting information as to who had set light to the beacon in the village, upon that eventful and stormy night. The letter was answered, supplying the information desired, and giving the exact circumstances of the case. Not long afterwards the clergyman received a handsome gift, sent to him by no less a person than the present Emperor of Germany. It was accompanied by a document, thanking the vicar for his act of humanity upon that Sunday evening, and affording a full explanation of the sound which had attracted his notice. By the lighting of the beacon the vicar had been the means of saving from utter destruction a man-of-war, and it was the booming of

her guns in distress which had fallen upon his ear.

During the time of which I write, a fierce conflict was raging between the armies of two foreign countries, and the loss of one of their chief vessels would have been of serious importance to the vast Empire which proved so victorious in the war; but it was not of the brave ship that the clergyman thought as he gazed on the Emperor's kindly gift, but rather of the human beings who had been in such imminent peril that night, and who had been saved from a watery grave.

One thought more before I close this little story, which may teach us many a lesson; we never know the great consequences which may perhaps hang upon what appears to us as only a paltry act of love or kindness. In all things, if we would listen to the voice of duty and of conscience, we should daily be the humble means of showing forth a far greater light than ever shone from any earthly beacon, for it will be a light gathered from the Cross, which was lifted up centuries ago on Calvary's height, where hung One to whom in all ages souls tossed upon the waves of this troublesome world have looked, and in looking have been preserved from eternal death.—*Friendly Visitor.*

## A HINT TO DESPONDING MINISTERS.

A certain minister, who had been very successful in his labors in the Gospel vineyard, at length saw but little fruit attending his ministrations. To be useless he could not bear; his soul was bowed down under the discouraging prospects around him. While thus exercised, he dreamed that a gentleman hired him to work for him, and the price of his labor per day was stipulated. On inquiring what his employer would have him go about, he was informed that he must go and hammer a certain rock to pieces.

"That," he replied, "would do no good, for the rock is large and hard, and I could never break it to pieces."

"That is nothing to you," said the gentleman, "follow my directions and I will pay you your wages."

The laborer then went to work, and though it appeared an endless, and therefore useless task, he labored with diligence and patience for the sake of his wages. After awhile, contrary to all his calculations, the mountainous rock broke into shivers.

The minister saw the dream contained instruction for him. He felt the reproof, resumed courage, and was again blessed with seeing the rocky hearts of many of his hearers broken by the hammer of God's Word.

## RESTORING THE APPARENTLY DROWNED.

Dr. Howard, a New York physician, during a recent visit to London, gave an exhibition, at the invitation of the Royal Humane Society, and in their receiving house in Hyde Park, of his method of restoring to animation persons who are apparently dead from drowning.

Dr. Howard illustrated his system by placing a man representing a person apparently drowned in two positions. The object of the first position was to pump and drain fluids from the lungs and stomach. This is done by placing the patient, face downward, over a hard roll of clothing, so that the pit of the stomach is the highest point, while the mouth is the lowest. The operator supplements the pressure of his hands upon the back of the patient above the roll, if necessary, with all the weight and force at his command.

The second position is for promoting artificial breathing. The patient, whose clothing is ripped open from the waist, is laid upon his back, and the pit of the stomach is made the highest point by a hard roll of clothing beneath the back, while the head is the lowest part. The wrists are crossed behind the head; these are held down to the ground by a second person with one hand, while with the other the tongue is held forward by a piece of dry rag.

The greatest possible expansion of the chest is thus obtained. The operator, kneeling astride the patient, grasps the most compressible part of the chest, on each side of the pit of the stomach, and, using his knees as a pivot, throws forward, slowly and steadily, his whole weight until his mouth nearly touches the face of the patient. Then, by a final push, he throws himself back to his first erect kneeling posture. By the sudden removal of the compressing force the elastic ribs spring back to their original position, and by this bellows-action the air rushes into and is forced out of the chest alternately, as in natural breathing. Success may attend this process in a few minutes, but hopes of a favorable result ought not to be given up under an hour.

A great advantage of this method is its unequalled simplicity. One of the most notable facts connected with case

of accidental suffocation and drowning is the usual absence of medical aid at the critical moment. The method, however, is one that can easily be understood by any one, and may be carried into execution anywhere, with or without a doctor.

## STAMMERING.

A correspondent of the *English Mechanic* replies to an inquiry on the subject of stammering: I would advise you to make the boy read out loud, but by himself, and when he knows that there is no one listening. If he comes to a word that he cannot get out, let him miss it at once, and without hesitation. I think that there is more difficulty found with words commencing with a consonant—such a word as "better," for instance. He will close his lips at the demand of the first letter, and when he finds that he cannot open them to say "bet," let him be taught to miss the first letter, and say "etter;" the same with "can." The act of removing the tongue from the palate to pronounce "an," completes the word, almost unconsciously. When a difficulty is found with a word which commences with a consonant, the patient will, in nine cases out of ten, be able to manage a word with an initial vowel. My own name commences with the letter B, and at one time I had great difficulty in replying to the question, "What's your name?" although, at another time, I could pronounce it easily. I observed that by commencing at the Christian name, and saying the whole over quickly. I think it is more or less a nervous affection similar to St. Vitus' dance, which I have known a child to take from looking at the twitching muscles of another, and I have an idea that stammering is often taken in the same manner. Never look at your boy when he is speaking.

## DOING GOOD TO BOYS.

There are in all towns, and especially in the large cities, numbers of solitary or more or less friendless boys, placed in various situations, office boys, messengers, apprentices and so forth. Many of these are very lonely amid a multitude. Of some of them it may be said, "No man cares for their souls." Yet these lads have souls.

A few kind words about the love of Jesus will often win a lonely lad, and the more so when spoken to him alone and apart from his companions. Seeds grow best sown singly; so, in winning souls to Christ, it is the quiet, kindly word that tells best; therefore, Christians may do much good by taking opportunities of regularly saying a kindly word of counsel to each boy who is sent to them; and such advice will be far more impressive if accompanied by some little present, as a coin or a meal. It is well in this way to impress upon each lad the great truth of God's omniscience by day and by night, and that a great God watches His children always with ceaseless love. Invitations to daily prayer to Him, counsels to avoid the snares of the devil, and simple explanations of the Gospel of Christ—such kindly advice in private especially if accompanied by some little act of sympathy, to prove the sincerity of the speaker, may win a precious soul to Christ for eternity.—*Selected.*

## THE RICH YOUNG MAN.

How mighty and malignant is the money lust in opposing the entrance of religious light, the coming in of the kingdom of God, into a man's soul; or (as put in the other form) how it impedes a man's approach to it, obstructs his going towards it, and getting into it. It sends him back to his miserable confidences, tied and bound to the ear of his idol. The last instance to which we have referred is very suggestive and very monitory. All appearances to the human eye were pleasing and promising. There was everything to prepossess in the young man's favor. He might be excused for thinking that he was "not far from the kingdom of God." Nor was he far from it, in one sense, for the kingdom of God "had come nigh unto him;" but, however near it might be, it turned out that he would not enter it. He would not enter it because he was not equal to the personal sacrifice which, in his case, Jesus required as the test of sincerity. He turned away from the gate of the kingdom, just as it was being opened to receive him, because it was not large enough to admit both him and his wealth. He seemed earnest, determined, resolute, zealous, but beneath and underlying all appearances there was one bosom sin—he loved his money, clung tenaciously to his large possessions, kept hold of them as with both hands, and he had not another with which to take hold of heaven too. So that slipped away from him, and he from it. One bosom sin, determinedly retained, will harden the heart, stupefy the conscience, darken the mind, and damn the man! It will

resist and overcome inward monitions; it will frustrate and render nugatory all influences without. "Herod feared John because he was a good and holy man." He heard him, was touched; "he heard him often and heard him gladly," and "did many things" in consequence; but there was one thing he would not do—he would not put away Herodias. And she, his bosom sin personified and embodied, led him at last to send an executioner to behead John in prison. And so here. The young man had done much, and seems ready to do more—ready to do anything. He stands listening to Christ, looking up to Him with a pleased ingenuous expression, as if prepared to welcome whatever He may say. He could not do it. There was a bosom sin, which lay at the root of his seeming excellence, and which made it wither and fall far sooner than Jonah's gourd.

"For mark the change; thus spake the Lord,  
Come part with earth for heaven to-day;  
The youth, astonished at the word,  
In silent sadness went his way."

—Binney.

## THE SIN OF WORRY.

There are men in the world who wear a girdle of fret, as trying as any friar's, to annoy themselves. They fancy that in such experience is to be found the highest fulfilment of religious duty, and the truest expression of this world's probation. Some one has said that they procure their tickets and then carry their luggage with them, always encumbered with it wherever they go, while there is provided a proper and capacious receptacle for all encumbrances. Oh, what domestic infelicity this spirit of worry occasions! Mary and Martha are always in confusion, never able to comprehend one another. What business impatience and misunderstandings are inspired by this same contradiction, as it exists in common forms!

The assurance needs to be taken home by every one of us, that worry is the deadly foe of the Gospel and of common sense. In both the general and the special providences of God, which are revealed to us on every page of the Bible, there are distinct utterances against this tendency by which we are all plagued. But in addition to these promises there are positive precepts which make it most evident that anxiety has in it the very nature of sin, and is the mother of misery. However nervous, depressed and despairing may be the tone of any one, the Lord leaves him no excuse, for there is enough in God's promise to over-balance all these natural difficulties. In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the refuge provided for him, will be able to voice the confession of Paul, and say: "None of these things"—however combined and confederate they may be—"none of these things move me."—*Rev. S. H. Tyng, Jr.*

## THE SICK BED SOWER.

"What seed have I to sow?" said one—"I lie in stilled and darkened chamber, lone and low; The silent days and silent nights pass by In monotone of dimness. Could I throw Into the nearest furrow one small seed, It would be life again, a blessed life indeed!"

And so she lay through lingering month and year,  
No word for Him to speak, no work to do;  
Only to suffer and be still, and hear  
That yet the Golden Gate was not in view;  
While hands of love and skill, this charge to keep,  
Must leave the whitening plain, where others  
now would reap.

—*Frank Leslie's Sunday Magazine.*

## THE MAN WHO NEVER SMILES.

Some visitors at the Charlestown (Mass.) State Prison, not long ago, learned the story of the aged convict O'Donnell, of Millbury, for whose pardon application had been made to the government. It presents an affecting example of hasty violence, and its penalty of lasting gloom.

"Gentlemen," said the warden, "I want to bring before you one of the most remarkable cases we have in the prison. We call him 'the man who never smiles,' and I wish before he comes in to tell you his history. He seems to be a man of more than ordinary ability, and a substantial, frugal Irish citizen, who owned a small place in one of our manufacturing villages, where he resided with his family of grown-up sons and daughters, all permanently employed and in comfortable circumstances. The old man had a fine garden, on which he bestowed his leisure hours, in a part of which was a fine lot of cabbages. It seems that the boys in the neighborhood had a habit of trespassing on the old man's garden, until he determined on getting rid of them by firing his gun to frighten them away. One night, hearing some one in his garden, he took down his gun, and, getting behind the hedge, fired into the garden, as he claims, without aim, or seeing any

one to aim at. But the report of the gun alarmed the neighbors, who, on rushing into the garden, found the lifeless body of a young girl shot through the heart. The old man, when told what he had done, was struck dumb. He was arrested and sentenced to imprisonment for life. He has been here for ten years, and his face has become as marble; there is no hope; nothing but the sad remembrance of that dreadful night."

In Ireland they have a superstition among the young girls, that whosoever on Halloween shall place a cabbage over the door will marry the first young man that enters the door afterward. And this, it is proved, was the errand of the young girl in the old man's garden. But, instead of a wedding, she found a grave.

## Useful Hints and Recipes.

**KITCHEN ODORS.**—A lump of bread about the size of a billiard-ball, tied up in a linen bag and inserted in the pot which boils greens, will absorb the gases which oftentimes send such an insupportable odor to the regions above.

**THE CLOTHES-MOTH.**—In May, the clothes-moth begins to fly about our rooms; and then it becomes necessary to keep a sharp lookout for the safety of our furs and flannels. In the first place, we must carefully put away everything we can upon which it will lay its eggs. If we pack away our furs and flannels early in May, before the moth has begun to lay its eggs, and leave them in boxes or bags so tight that the flying moth cannot squeeze in, no further precaution is necessary. Newspapers without holes or openings anywhere are best for this purpose. Before putting furs away for the season comb them out thoroughly and beat them well. If you delay putting them away until June, examine the furs well and shake and beat them very thoroughly, in order that any moth-eggs that may possibly have been laid in them may be thoroughly removed or killed. A camphor-wood chest is the very best protection against this little destroyer. Woolens put away in it need no scattered lumps of camphor, tobacco or anything of that kind. Although the chest is rather expensive, it pays well in the end.

**BAKED PIG.**—A pig a month old is the best. Take none that are not plump and well grown. After it is properly dressed, wash thoroughly in cold water, then with soda and water to remove any unpleasant odor; then give a thorough washing in salt and water; rinse with clear cold water and wipe inside. Make a forcemeat with bread-crumbs, a little salt pork chopped fine, seasoned with sage, savory, pepper, salt and a chopped onion; or reject any of these not agreeable. Stuff the pig to the natural size and shape and sew it up; bend the fore feet backward, the hind feet forward under and close to the body, and skewer them into proper position. Dry well and dredge with flour. Put it to roast with a little hot water slightly salted in the pan. Baste with butter and water three times as the pig gradually warms—afterwards with the dripping. When it begins to smoke or steam rub it over every five minutes or so with a cloth dipped in melted butter. Do not omit this, as it will make the skin soft and tender after it begins to brown, otherwise it will be tough and hard. Skim the gravy well; add a little hot water, thicken with flour, let it boil up once, and strain into the tureen.

**HOW TO DRY FLOWERS IN SAND.**—The *Floral Cabinet* says: There are many of our brilliant flowers, such as dahlias, pansies, pinks, geraniums, sweet williams, carnations, gladioli, which may be preserved so as to retain their color for years. White flowers will not answer well for this purpose; nor any succulent plant, as hyacinths or cactus. Take deep dishes, or of sufficient depth to allow the flowers to be covered an inch deep with sand; get the common white sand, such as is used for scouring purposes, cover the bottom of the dish with a layer half an inch deep, and then lay in the flowers, with their stems downward, holding them firmly in place while you sprinkle more sand over them, until all places between the petals are filled, and the flowers are buried out of sight. A broad dish will accommodate quite a large number; allow sufficient sand between. Set the dish in a dry warm place, where they will dry gradually, and at the end of a week pour off the sand and examine them; if there is any moisture in the sand it must be dried before using again; or fresh sand may be poured over them, the same as before. Some flowers will require weeks to dry, while others will become sufficiently dry to put away in a week or ten days. By this simple process flowers, ferns, etc., are preserved in their proper shape, as well as in their proper color, which is far better than to press them in books. When arranged in groups and mounted on cards, or in little straw baskets, they may be placed in frames or under glass.







## The Messenger.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D.D., }  
Rev. J. M. TITZEL, }  
Rev. E. K. HIGBEE, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, JUNE 26, 1878.

### YOUNG GRADUATES.

This is the season of the year for college commencements, and for the past few days the papers have been teeming with accounts of them. They are always occasions of interest, not only to the young men who are admitted to the republic of letters, but to the friends who have watched their course with anxiety, and rejoice to see them receive the honors of the baccalaureate.

The day on which a boy leaves home for school marks an epoch in his life. We appreciate this now, although we did not know the meaning of a mother's tears that fell into a trunk one October day in the year 1845. We did not then look upon such a "first going away" as involving so much, but we have since noted that in nearly every case the boy's subsequent days under the roof-tree are like mere visits. His vacations and some little time after his graduation may be spent there, but his face is toward the world upon whose realities he must enter. Of the tender solicitude which has followed him through the period of preparation he may at the time have had no proper conception, but if he has been at all earnest he has had travail of soul, and perhaps undergone self-denial and labor which has required as much heroism as men are apt to show in the more advanced stage of life. And it is, therefore, a matter of congratulation when young men finish their course, and leave their *Alma Mater* carrying with them the commendation and benediction of their teachers.

When the "dust from the highways of life gets upon the college toga," as the valedictorians used to say, men are apt to smile at the enthusiasm of young graduates. The agonies of mental composition which commencement orations have cost; the flurry of outward preparation—the display of white vests and June roses; the wondrous importance given to newspaper reports and criticisms by the young Ciceros, and the roseate hue of after life, to those who look out upon the world from the college stage, does at times seem strange, but these things are not to be despised.

School life is a little world in itself, and the experiences and training it gives are as much a part of the course as the mere recitation of Latin or Greek. The regular literary societies, with their parliamentary rules, and the opportunity they give the eaglets to try their wings, as well as the stimulus which the common exercises of the class-room afford, give the boys an idea of things which cannot be gained in any other way, and we have great sympathy with the ardor that seeks to do its level best to reward the anxiety and win the approbation of friends and sweethearts. We pity the father who is not gratified by the success of his son on these festive occasions.

Moreover it is wonderful to note the real merit that marks so many commencement speeches. They would reflect credit upon older heads, and they give promise of a usefulness which is encouraging. As for the enthusiasm, and golden dream of the boys, it is half cruel to make any effort to brush them away. Rev. D. G. Bragonier, the friend of our early ministry, once lectured us for laughing at a very young brother for the confidence he expressed in his ability to do a work which an older man had relinquished in the spirit of despair. "Don't discourage him," said the keen old pastor, "if he knew as much of some things as I do, he would perhaps not have the heart to attempt the task. Joyous, youthful anticipations have their mission,

and often are, by the blessing of God, the fore-runners of success. Give right direction to zeal if you can, but do nothing to quench the fires of hope."

### DEATH OF DR. CHARLES HODGE.

Rev. Charles Hodge, D. D., LL.D. died at his residence in Princeton, on the evening of the 19th inst. in the 81st year of his age. He was born in Philadelphia, on the 28th of December, 1797, and graduated at the College of New Jersey in 1815, and at the Theological Seminary at Princeton, in 1819. He was elected assistant professor in the Seminary in which he received his training in 1820, and in the year 1822 was appointed to the chair of Oriental and Biblical Literature. With a view to his duties in this department he went to Europe, and studied in the universities of Germany where, it is said, he was a favorite pupil of Tholuck. During his absence Dr. J. W. Nevins of Lancaster took his place as teacher in the Seminary at Princeton.

In 1840 Dr. Hodge was made professor of Didactic and Exegetical Theology, to which Polemic Theology was added in 1852. This position he held up to the time of his death. He was the founder of the *Biblical Repertory* and *Princeton Review*, which he commenced in 1828, and with which he was prominently identified up to a very late date. Besides his contributions to this and other leading periodicals, he published a "Commentary on the Epistle to the Romans," "The Way of Life,"—a book of practical character, and one or two works bearing on the history, polity and doctrines of the Presbyterian Church. But what is regarded by his followers as the great work of his life is, his "Systematic Theology," which contains the fruits of long study.

Dr. Hodge was of course prominent, not only in the denomination to which he belonged, but also in the Theological world. The influence he exerted was greater than that of any man in the Presbyterian Church, Dr. Archibald Alexander perhaps excepted. The number of ministers he helped to prepare for their work, and the power he has exerted through the press must be taken into account in estimating for this. For some years he has been feeble, and his son, Dr. A. A. Hodge, was called about a year ago to be his assistant, so that there can be no doubt about his successor.

### FRANKLIN AND MARSHALL COLLEGE.

The Annual Commencement in this institution was held during the past week. It was an occasion of more than usual interest. Though the attendance from abroad was perhaps not quite as full as on some former occasions, yet it was comparatively large, and in it the intelligent and cultivated portion of the community was well represented.

The Board of Trustees held their meeting on Tuesday evening and Wednesday morning. The usual business was transacted. It is gratifying to learn, that, notwithstanding the general depression in money matters throughout the country, the College in respect of finances occupies at least an encouraging position. There is an improvement on the condition of previous years, whilst there is yet ample room for the profitable employment of all the capital its friends may be pleased to furnish it. An enlargement of its endowment fund would aid much towards placing it among the very first literary institutions of our country.

On Tuesday morning, the two literary societies connected with the institution each held a reunion in their respective halls. They were both well attended, and a very pleasant and profitable time was had in the way of speech-making and the introduction of new members.

At 11 o'clock, the Alumni Association met in the College chapel. A report was received from the Committee, to whom was entrusted the duty of looking after the interests of the Alumni professorship. It indicated some progress in the right direction, and in this respect furnished encouragement in regard to the future. The committee was continued for the ensuing year. The indi-

vidual, who had been selected to deliver the Alumni address at the present Commencement, it seems, failed to fill his appointment. The Hon. Charles A. Mayer, of Lock Haven, Pa., was chosen Alumni orator *primarius* for the next Annual Commencement. The Rev. J. Spangler Kieffer, of Hagerstown, Md., is his *secundus*.

The Alumni Dinner has always been an enjoyable affair. There was no falling off in interest in the present one. At 1 o'clock, P. M., a procession was formed in front of the College buildings, consisting of the Trustees, visiting Alumni, professors, students and citizens of Lancaster, among whom was a fair sprinkling of ladies, which moved to the capacious dining-room in Harbaugh Hall, where the dinner had been prepared for the occasion. The room was tastefully decorated, and all the surroundings were such as to contribute to the comfort and pleasure of all present. Over two hundred persons sat down to a rich repast, which seemed to be much enjoyed, and to which was added "a feast of reason and flow of soul." Rev. Dr. J. O. Miller, of York, Pa., presided. Addresses were delivered in response to several sentiments, as they were announced by the President. Rev. Dr. T. G. Apple responded to "The Spirit of Old Marshall perpetuated in Franklin and Marshall;" Rev. G. H. Johnston, of Philadelphia, to "College Culture;" Col. C. J. Arms, editor of the "Examiner and Express," of Lancaster, to "Collegiate Education in New England;" Maj. A. C. Reinhold, to "Alumni Dinners;" Prof. Edward Brooks, of the State Normal School at Millersville, to the "Pleasant Relation between the Normal School and Franklin and Marshall College;" D. H. Wingerd, Esq., of Reading, Pa., to "The Learned Professions," and J. M. Wiestling, Esq., of Harrisburg, Pa., to "The Ladies." Of course, the speeches partook of a varied character, according to the nature of the subjects and the peculiar taste and talent of the speaker, wit and merriment being occasionally mingled with sentiment of a more sober and substantial nature. At the close, which was marked by special song, the President announced that a recess for one year would be taken.

What are technically known as "Class Day Exercises;" took place on the College Campus, commencing at 3 o'clock, P. M. They were full of the pleasant usual on such occasions, and were made up of music, song, and addresses, including a poem prepared especially for this occasion. There were accordingly heard the Salutatory; History of the class; the Poem; the Prophecy in regard to the future of the several members of the class, and the Valedictory; each of which occupied its fitting place, being intervaled by good music and occasional song.

The address before the Literary societies was delivered in the evening in the Court House, in the presence of a fair sized and duly appreciative audience, by Hon. R. E. Wright, of Allentown, Pa. The subject discussed was "Life in the Worlds we Live in." The address was carefully prepared, and delivered with considerable force. It abounded with thought in reference to the present and future world, which evinced the speaker's distinctive views in relation to the subject in hand, and at the same time presented much food for serious and earnest reflection.

The Commencement exercises proper, took place on Thursday. They were held in the College chapel, which was well filled by a deeply interested audience, and were divided into two sessions. The morning session was opened at half past nine o'clock, with prayer by the Rev. Dr. T. G. Apple, the President of the College, and continued until twelve o'clock. Martin's Orchestra occupied the gallery, and furnished the music for the occasion. The Salutatory was delivered by Geo. Andrew Zellers, Wernersville, Pa.; his subject was "Virtue and Intelligence as Pillars of the State." Orations were then successively delivered by Daniel Gibbons, Bird in Hand, Pa., on "Napoleon's Prophecy;" Joshua Wolbach, Nazareth, Pa., on "Imaginary Evils;" Charles Sumner Musser, Aaronsburg, Pa., on "The Charitable Office of Humor;" Cosmos Huber Herbst,

Colebrookdale, Pa., on "The Interaction of Natural and Spiritual Forces;" Thomas Alfred Fenstermaker, Catawauqua, Pa., on "Das Ideale im wirklichen Leben;" Mahlon Headman Stout, Sellersville, Pa., on "The Rising of the Camisards;" Edwin Henry Reninger, Allentown, Pa., on "The Age of Augustus;" Abraham C. Kimler, Smithsburg, Md., on "The Mission of Science;" and Calvin Shriver Slagle, Hanover, Pa., on "Religion in Art." An oration had been assigned to John Ursinus Hoobaugh, Green Park, Pa., on "The Prophecies of Nature," who was excused from speaking on account of a recent death in the family.

The afternoon session opened at three o'clock and closed at a little after five o'clock. The opening oration was delivered by George Calmees Pierson, Smithsburg, Md., on "Religion in Education." He was followed by Andrew Thomas G. Apple, Saegertown, Pa., who delivered the Second Franklin Oration, on "Christianity in Shakespeare;" Charles Augustus Little, Cavetown, Md., First Franklin oration, on "The Lessons of Astronomy;" and Cyrus John Musser, Berlin, Pa., Marshall Oration, on "Ethical Forces." The Valedictory was delivered by Edwin Adam Gernant, Leesport, Pa., after which the degree of A. B. was conferred on the members of the graduating class, fourteen in number. The degree of A. M. in course was conferred on the Rev. Jacob B. Kerschner, of Millersburg, Pa., and the honorary degree of A. M. on Prof. O. E. Lyte, of the Normal School of Millersville, Pa., Prof. W. H. Kister of Henry College, Henry, Ills., and Robert K. Buehrle, Superintendent of Public Schools, of Reading, Pa.; Ph. D. on S. S. Rathvon, of Lancaster, Pa., and D. D. on Rev. William B. Wood, of Philadelphia.

The several addresses of the graduating class were all good, and some of them were productions of a more than usual degree of excellence. They reflected honor upon their respective authors, as well as upon the institution at which they received their education. The College is in a more than usually prosperous condition. Quite a number of students have already applied for admission at the opening of the next session, and it is confidently expected, that this number will be largely increased, when the opening actually takes place, at the close of August next. F.

### GREENSBURG FEMALE SEMINARY.

The public exercises connected with the Second Annual Commencement of this institution of learning began on Sunday evening, June 16th, when the Baccalaureate sermon was preached by the writer of this article, in the Second Reformed Church at Greensburg. The audience on the occasion was large and attentive, and gave evidence that the community was interested in whatever pertained to the institution.

On Monday following, there was a public examination of the different classes. This examination, as well as the written one which took place the preceding week, and the papers of which we had an opportunity of examining, was highly creditable and satisfactory. It bore very conclusive testimony to the fact, that both teachers and pupils had done thorough work during the past year. The evening of the same day a musical entertainment was given by the young ladies, which was well attended by citizens of the town and by visitors from a distance. The music of the occasion, we were informed, was of a higher order, and very well rendered. All who were present appeared to be highly delighted with the treat which was thus provided for them.

The Commencement proper came off on Tuesday afternoon, June 18th. The attendance at it was large, and every one seemed greatly pleased with the performances, which consisted of music, essays, conferring of diplomas, and an address by the Principal. The number of young ladies who graduated and received diplomas was six. The essays which they read were, without exception, beautifully written, and showed more than ordinary power of thought on the part of their fair authors. The address of the Principal, though brief, was highly

appropriate and interesting. The music, like that of the preceding evening, was admirably rendered.

After the Commencement exercises were concluded, some time was spent in examining some of the paintings and drawings of the young ladies. Their efforts in this line were much admired and praised by all who saw them. Much attention is given in the institution to the ornamental branches, and a regular and thoroughly competent teacher of painting and drawing is employed.

This Seminary has now been in full and successful operation for three years, and has given abundant proof that it is in every way deserving of the patronage of all who have daughters to educate. The prescribed course of study is equal to that of the best Female Seminaries in the country, and only fully competent instructors are employed by the Principal. Yet, notwithstanding all this, we are sorry to say, this Seminary has not received as yet the support it should receive from the Reformed Church, although it is under the direct care of the Pittsburgh Synod. The number of pupils in attendance has all along been respectable, but it has not been made up to any extent of such as belong to Reformed families. This is due, perhaps, somewhat to the financial depression of the last three or four years, but also, we fear, in part to the fact, that our people generally do not realize the importance of female education as they should. While they are ready to admit that it is desirable that their sons should be educated, they often imagine that higher education is not of any account so far as their daughters are concerned. In this, however, they are greatly in error, and we hope it will not be long, before they realize this fact and embrace the opportunity which is afforded them in the Greensburg Female Seminary of having their daughters properly instructed in the higher branches of learning in an institution of their own Church most deserving of their patronage. T.

### THE DEATH ROLL.

The class, in which it was our privilege to graduate at Jefferson College, Pa., in 1834, numbered thirty-four, in addition to three others, who had pursued a partial course. After graduating, they scattered into different sections of the country, and engaged in different pursuits. Quite a number of them have filled prominent positions in society and made their influence felt. One after another, however, have they been passing away. Our connection with the press has enabled us to note the announcement of their departure. The latest is that of the Rev. Dr. I. W. K. Handy, of the Presbyterian Church, who died at the residence of his son in this city, on the 14th instant, in the sixty-fifth year of his age. His career indicated him to have been a man of great energy, having labored successfully in different churches in Delaware, Maryland and Virginia, and occupied a prominent position amongst his fellow-laborers in the vineyard of the Lord. Whose death of the number yet living will be next chronicled is known only to Him, in whose hands are the destinies of men. May all be found ready, when the summons comes! F.

### SCHOOLS FOR GIRLS IN OUR CHURCH.

The announcement of the Commencement at "St. John's," Tyrconnel, Frederick county, Maryland, reached us too late to make it of any avail to our readers, as the exercises appointed for the 18th inst. will be over before this number of the *Messenger* can reach our subscribers. We are sorry for this, but hope notice has been given to the friends of the school in some other way, and that Dr. Staley has been encouraged by a good attendance.

The Commencement exercises of Allentown Female College will be held on the 28th of June, at 7½ P. M. There will be fourteen graduates this year, and no doubt the occasion will be a pleasant one.

St. John's and the Allentown Seminary are both schools in our Church, and should commend themselves to our people.



## THE PHILADELPHIA CLASSIS.

The late annual sessions of this Classis were held at Boehm's church, commencing on the 14th and ending on the 17th of June. The congregation, in which it met, is one of the oldest in connection with the Reformed Church in this country. It has a very neat church, which occupies an elevated site, in the midst of a beautiful and highly cultivated surrounding country. The Classis was most kindly and hospitably entertained by the members of the church, and its sessions were unusually harmonious. The next annual meeting is to be held in the Church of the Ascension at Norristown, Pa., to commence in the evening of the first Friday in June, 1879. The Clerk of Classis will, in due time, furnish a proper report of the proceedings for our columns, of which the admirable report on the state of Religion will doubtless form a conspicuous and important part. F.

## VIRGINIA CLASSIS.

This Classis convened in St. Michael's church, Rockingham county, Va., on the 31st of May, 1878, at 7.30, P. M. The opening sermon was preached by the Rev. G. H. Martin, D. D. All the ministers of this Classis were present and all the charges represented by an elder each, except one. The Rev. J. A. Hoffheins was elected *President* and the Rev. H. St. J. Rinker *Stated Clerk and Treasurer*.

*Missions*.—Classis resolved to raise \$450 for this object.

*Licensure*.—Mr. George A. Whitmore, having completed the prescribed course of study in the Seminary at Mercersburg, was, after examination by a committee of Classis, licensed to preach the Gospel.

*Statistics*.—Resolved, That hereafter the statistical reports of the several pastors be given on a separate slip of paper from the main body of the report.

*Miscellaneous*.—Rev. S. N. Callender, D. D., was appointed *primarius*, and Rev. J. C. Bowman, *secundus*, to preach upon the subject of General Benevolence at our next annual meeting; and Rev. G. H. Martin, D. D., *primarius*, and Rev. B. R. Carnahan, *secundus*, to preach on Church Extension at the same meeting.

By resolution, Classis divided itself into two ministerial conference districts; the lower district to embrace the Woodstock, Winchester, Martinsburg, Shepherdstown and Lovettsville charges, and the upper to embrace the rest of its Classical territory.

It was also resolved, that the Rev. C. G. Fisher be the presiding officer in the lower district, and the Rev. B. R. Carnahan, in the upper district, and that they be clothed with power to do all things necessary to the organization of such conferences.

The next annual meeting will take place at Smithfield, Jefferson county, Va., on Thursday before Ascension day at 7.30, P. M.

CLERK.

## Report on the State of Religion.

Dear Brethren in the Lord:—Under the divine providence of our Heavenly Father, we are brought safely to the close of another Classical year, and have abundant reason for devout gratitude to Almighty God for the innumerable blessings vouchsafed to us; blessings temporal and blessings spiritual, for all of which we would exclaim with the sweet singer of Israel, "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies."

We deduce from the concurrent evidence of the several parochial reports of this Classis, that the preached word, and the other means of grace, have borne their legitimate fruits in turning sinners unto Christ and establishing the believers in their most holy faith. A year of prosperity has crowned the efforts of the laborers in the moral vineyard of the Lord with souls redeemed and ransomed by the blood of Atonement, if not in a signal manner, yet sufficiently so to inspire them with increased zeal and renewed courage in proclaiming the unsearchable riches of redemption in Christ Jesus.

The outward growth, or the material improvements in the various charges within the bounds of this Classis, is a great source of gratification. New churches have been built, old ones repaired, improved, and beautified; parsonages purchased or erected for the comfort and convenience of their pastors—all of which indicate a healthy growing interest in the prosperity of our beloved Zion.

But a more cheerful aspect still of the Church is her inward growth—a growth in grace and in the knowledge of Jesus Christ—a more profound apprehension of the holy mysteries of the sacraments of the Church;—a higher appreciation of all the ordinances of the house of God; yea, a closer walk with God. Clinging firmly to the faith once delivered to the saints, as declared in the sacred Scriptures, and preserving the rich legacies of our inheritance of grace, rescued in the Reformation by our fathers.

While we thus rejoice in the divine favor and aid granted to the preached gospel, yet we lament that more has not been done. Our membership is scattered over the length and breadth of this lovely Valley. Some are remote from our organized congregations without a shepherd to break unto them the bread of life. Surely here is a field for missionary work, one that challenges our most serious consideration. Will we close our eyes upon it?

The catechization of the young has received the attention of the several pastors in the bounds of this Classis, with various results, according to the efforts put forth, and the surrounding circumstances. The successful training of the youth of the Church in the nurture and admonition of the Lord, depends, in a large measure, upon the parental influence and authority brought to bear upon their children. When parents and pastors fully co-operate in this important work, then invariably the blessing of the Lord will follow,—the lambs of the flock will be gathered into the fold of Christ, and Zion rejoice in her prosperity.

We record, with profound gratitude to Al-

mighty God, our Heavenly Father, that death has not invaded the ministerial ranks of this Classis during the past year—all respond to the call of duty in their Master's work, and labor earnestly for the salvation of souls.

For these and all other mercies we would ascribe unto the Father, Son, and Holy Ghost all the honor and glory, world without end. Amen.

JAS. S. LOOSE,  
CHAS. G. FISHER,  
J. STONER,  
Committee.

## MARYLAND CLASSIS.

Maryland Classis convened in annual sessions in the Evangelical Lutheran Church, Mechanicstown, Frederick Co., Md., Friday after Ascension, May 31st, A. D., 1878, at 7.30 o'clock, P. M., and continued in session till Tuesday 3.30 o'clock, P. M.

The opening sermon was preached by the retiring president, Rev. E. R. Eschbach, Mark xvi. 19. Subject, "The Ascension." Twenty ministers and eighteen elders were in attendance upon the sessions.

## Officers of Classis.

Rev. N. H. Skyles, *President*. Rev. T. F. Hoffmeier, *Corresponding Secretary*. Rev. Simon S. Miller, *Stated Clerk and Treasurer*.

## Standing Committees.

The names of the chairmen are given: *Minutes of Classis*.—Rev. S. S. Miller. *Minutes of Synod*.—Rev. A. C. Geary. *Overtures*.—Rev. J. S. Kieffer. *Finance*.—Rev. J. W. Santee, D. D. *Missions*.—Rev. J. T. Rossier. *Examination and Licensure*.—Rev. D. Gans, D. D. *State of Religion and Morals*.—Rev. E. R. Eschbach. *Religious Services*.—Rev. H. Wissler.

## Parochial Reports

Reports were read by all the pastors and the usual questions answered satisfactorily by the elders. The past year was one of faithful labor in word and sacrament which brought its fruit in the addition of many to the communion of the church. Peace and harmony exist between the pastors and their flocks, with two exceptions.

## Students for the Ministry.

Reports were read from Messrs. Baker, Cook and Firor. The last two having completed their theological course, were referred to the Committee for Examination and Licensure. Having sustained a satisfactory examination, they were duly licensed to preach the gospel.

E. Ransom Deatrick of Mercersburg, Pa., was taken under the care of Classis as a student for the ministry.

## Society for the Relief of Ministers and their Widows.

This society was again commended to the pastors and their congregations, and a collection ordered to be taken on some Sunday in June. Revs. Wm. Goodrich and A. R. Kremer were made life members on account of moneys contributed during the past year. It is the design of Classis to continue her contributions, until all her ministers are made life members.

## Missions.

Classis accepted Synod's apportionment of \$1,500, and assessed the amount upon the different charges. The Committee on Missions reported the organization of an English congregation at Washington, D. C., with Rev. Geo. B. Russell, D. D., as pastor, and an effort was made to raise \$1,000 for three years toward building a chapel.

Also recommended the organization of missionary societies in the congregations and Sunday-schools. Permission was given to the Mission Sunday-school of the Third Reformed Church, Baltimore, to be organized into a mission congregation.

Rev. Geo. B. Russell, D. D., *primarius*, and Rev. Jno. G. Noss, *secundus*, were appointed to preach on missions at the next annual meeting of Classis.

## Sunday-Schools

Agreeably to Synod's instructions the Classis divided itself into four Sunday-school districts, (1) Baltimore and Washington, Rev. J. T. Rossier, President. (2) Carroll Co., Rev. Wm. Rupp. (3) Frederick Co., Rev. T. F. Hoffmeier. (4) Washington Co., Rev. J. W. Santee, D. D. These districts to hold one or more conventions during the year.

## Publication Interests.

Classis adopted the following: WHEREAS, The late Synod of the Potomac has requested the pastors and consistories to secure a larger circulation of the Reformed Church Messenger, and other periodicals of the Church, therefore,

Resolved, That special efforts be made during the year for our Publication interests, and that the several pastors and elders be called on at the next annual meeting to report the success of their efforts.

Resolved, That we will cordially extend our aid to Rev. H. W. Hoffmeier, who is working as agent of the Publishing Board in our pastoral charges.

Time and place of next annual meeting, Thursday before Ascension, May 15th, A. D. 1879, at 7.30 o'clock, P. M., Jefferson, Frederick Co., Md.

## Statistics.

The statistics of the Classis for the past year are as follows: Ministers, 23; Licentiates, 3; congregations, 46; members, 5807; unconfirmed members, 3396; infant baptisms, 450; adult baptisms, 35; confirmations, 275; certificate, 150; communion, 4965; deaths, 197; Sunday-schools, 43; Sunday-school scholars, 4867; benevolent contributions, \$3,283.48; contributions for congregational purposes, \$25,894.00; students for the ministry, 4.

The business of the Classis was calmly and considerably disposed of, with the earnest hope that what was done will inure to the good of all, and advance the cause of Christ's kingdom. All the sessions were passed through without any discordant notes, but in the exercise of the greatest oneness of thought and action.

Owing to the fact that there is no Reformed Church in Mechanicstown, the Classis met in the Lutheran Church, which was generously offered by the congregation. This fraternal act was duly appreciated by the Classis. The members of Classis were warmly received and hospitably entertained by the members of the different churches, and will carry home pleasant recollections of the kind hearted people of Mechanicstown. The annual meeting of 1878, though the first for Maryland Classis in Mechanicstown, we have reason to believe will not be the last.

Boonsboro, June 14th, 1878

SIMON S. MILLER,  
Stated Clerk.

## Report on State of Religion and Morals.

Reverend Fathers and Brethren: "Grace be unto you and peace from God the Father and from our Lord Jesus Christ." Amen.

The several reports of the pastoral charges within our bounds on the State of Religion, have been received and carefully considered by your committee. They exhibit cheerful evidence of growth and prosperity during the year, notwithstanding the difficulties with which we have been called to contend. Our Lord and Master has graciously preserved the life of all our ministers, and granted them such health, that, with but few exceptional brief interruptions, they have labored regularly throughout the year. The labors of His servants have been blessed, so that the work of grace has prospered in the congregations to which they have ministered the word and sacraments. The precious promise, "Lo I am with you always," has again been verified in the experience of pastors and people during the past Classical year.

With but two exceptions peace prevails throughout our congregations. With these exceptions the dissension is occasioned neither by different theories of doctrine or cultus, but is purely of a local character. The average current of congregational life appears to be flowing along smoothly.

The reports show that there has been growth both externally and internally. There has been an encouraging increase in the membership of the churches, and this increase has been secured in the use of the divinely appointed means, the faithful preaching of the word both in the pulpit and catechetical class. New parsonages have been, or are being built, new churches are in progress of erection, and old ones have been beautified and made more comfortable, notwithstanding the unusual financial pressure of the times. St. Stephen's Reformed mission congregation at Washington, D. C., has been organized under encouraging and hopeful circumstances, and the missionary is in the field and at work.

Internally also, there has been growth. We note as evidences thereof, increased attendance upon public worship and the weekly devotional meetings; a profounder appreciation and more devout use of the holy sacraments, and an advance in personal holiness. The reports make special mention of growing regard for the Church Festivals, the observance of which resulted in marked spiritual benefit.

The Sunday-schools, those nurseries of the lambs of the flock, are reported as in a healthy condition. They are being brought into closer relations to the Church, and are better conducted than was the case a few years ago.

Our venerable and most excellent Catechism is rooting itself deeper in the affections of the people, and bringing forth corresponding fruit. Our people are also obtaining a clearer apprehension of the position occupied by our Church, in its relation to the other Churches of Christendom. Whilst they seek to avoid the extreme of pietistic rationalism on the one hand, they are equally anxious to guard against the extreme of Romanism on the other.

There has been progress in Christian beneficence. This is gratifying during these depressing financial times. The grace of giving to the Lord is evidently on the increase. Some of our people are beginning to realize the truth of the Lord's saying, "It is more blessed to give than to receive."

Having thus in a summary way referred to the more encouraging features of the year's history, as gathered from the reports placed in our hands, it becomes our duty also to advert to some of the social dangers that are confronting our country. Among them we name the spread of communistic ideas; the riots and strikes of last summer, violent, sudden and widespread; the difficulties between labor and capital; the troubles about domestic servants; the copying by the poor of the luxurious habits and expensive dress of the rich. These show an estrangement between the different classes of society, also show that we need now especially, if we would keep our country from disintegration and ruin, to strengthen the ties that bind men together, and draw them closer by the cords of love.

Among the hindrances that have stood in the way of further progress of vital godliness, we notice

1. The want of that self-sacrificing spirit which illustrated and hallowed our Lord's life. Here is our greatest deficiency, and to it may be traced our failure to appreciate in larger measure the privileges and meet the responsibilities of the Gospel. We are not our own, and only so far as we enter into this precious truth, will it be possible for us as individuals, or a Church, to go on apprehending more and more that for which we have been apprehended of Christ.

2. Another hindrance mourned over by many pastors, is the practical indifference of parents to the spiritual well-being of their children. As a Church we are more fully conscious than ever before of our obligations to the young, especially to those who have received the grace of baptism. Many parents are not fully awake to the importance of this subject, and need "line upon line, and precept upon precept," touching the solemn responsibilities that grow out of their relation to their children, and our pastors cannot be too earnest in urging upon them their duty in this respect.

3. The spirit of Christian beneficence among our membership is not what it should be. We are sadly deficient in this department of Christian activity. We have not by any means reached the full measure of our ability. Our people have the means, and our contributions should be counted by thousands and not hundreds. When our people are once brought to a full consciousness of the privileges and responsibilities of the Christian life, the Church will experience no difficulty in carrying forward its various benevolent enterprises. The responsibility of this neglect of duty we believe, is as much to be charged against the ministry as the people of our charges. We need to develop the grace of charity in a systematic way. The people will usually contribute when they are properly instructed as to duty and the claims of benevolence are fairly presented to them. It remains for each one of us to do our part toward the development of the resources which God has placed under our control.

In concluding this report, we are reminded that three or four elders, who at different times represented their charges here on the floor of Classis have fallen asleep. They have at the Master's bidding exchanged labor for rest, the cross for the crown. May we all be faithful to the end!

"And now unto Him, who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church, by

Christ Jesus, throughout all ages, world without end." Respectfully submitted.

E. K. ESCHBACH, Chairman.

## NAPA AND STOCKTON, CALIFORNIA.

After very interesting Pentecostal services at our mission at Napa, California, the Rev. J. Fuendeling, of Stockton, arrived here on the following Tuesday, to deliver to my people a lecture on German Literature. The effort in this direction was a good success, as the following notice of the same in the Napa Daily Register shows: "The lecture on 'German Literature,' delivered at the Reformed church last night, by the Rev. J. Fuendeling, of Stockton, was largely attended by the most intelligent portion of our German citizens, and highly appreciated. The lecturer is an elegant German orator, and as a cultured scholar from the Fatherland, reviewed the superiority of German authors, especially the poets and their works, very acceptably. The admittance to the lecture was free, but the good collection at the close of the exercises showed the high appreciation of the speaker and his productions."

From a conversation with Bro. Fuendeling, it affords us also pleasure to report, that Stockton celebrated Pentecost in a highly interesting manner. Several weeks previous, this beautiful festival had been looked forward to with joyous hearts, and all needed preparations made to make the celebration complete. Just about this time California presents one grand flower garden, and of course of choicest flowers, therefore, with which to decorate a church, there is no scarcity. The church at Stockton, on this occasion, presented simply a beautiful tropical floral arbor artistically constructed by numerous hands of devoted female members of the congregation. The longed-for Whitsunday came and most delightful weather accompanied the festive worshiper, as he wended his way to the sanctuary in response to the solemn peal of the church bell. This year the San Joaquin Valley, in which Stockton is located, will reap one of the largest harvests ever known in that section of the country, and of course the farmer is cheerful and also thankful. There are scattered over these broad plains many German farmers, who are not unmindful of the goodness of the Lord, and they had come en masse "to town," to celebrate Pfingsten. The church was filled to overflowing, all were there with one accord. The day of small things for Stockton seems to have passed away, and all our Pacific coast missions will yet reach that higher and firmer position with patient endurance!

Pastor Fuendeling spoke in his best mood to his devoted people on the occasion, and afterwards eighteen catechumens, who, on the Sunday previous, had been publicly examined, were now solemnly consecrated to the Lord by the sacred rite of confirmation. A choir of about thirty skilled singers added grandeur to the whole service, rendering some of the old German chorals with splendid effect.

The Lord's Supper concluded these solemn services and a goodly number partook of the blessed body and precious blood of our Lord in this holy sacrament. It was indeed good to be at the German Reformed church of Stockton on Whitsunday, and it affords us all inward pleasure to report and hear of the good things the Lord is doing for our beloved Zion on the Pacific coast. F. F.

## DEDICATORY SERVICES.

The new Reformed church at Chalfant, Pa., Rev. J. M. Hartzell, pastor, was dedicated to the worship of Almighty God on Sunday, June 16th. The occasion was one of great interest, and profit to all who were present. The church edifice is a very neat and commodious building, thirty-two by fifty feet, with a seating capacity for about four hundred. It was crowded at each service during the day. The morning services were conducted by Rev. W. C. Hendrickson, of the Philadelphia Classis, who preached from the text, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isaiah 52:1. He dwelt especially upon the strength and beauty of the Church, her value to the individual, the family, the community and nation. He defined the cause of failure in any one church to be "unbelief." The requisite for a strong, influential and successful church, is "earnest prayer," and mighty faith in God's promises. "The gates of hell shall not prevail against her." No weapon formed against her shall prosper.

In the absence of Rev. J. H. A. Bomberger, D. D., in consequence of duties, in connection with the Philadelphia Classis, then in session, and who was expected to occupy the pulpit in the afternoon, the Rev. L. C. Sheip, of Doylestown, preached a sermon highly appropriate, and which was listened to by the large congregation with profound attention, taking for his text, the words of the Psalmist: "Let us sing unto the Lord a new song." The theme was the conquest of the cross over sin and death, and the victory of the Church over the world, reasons for joy, the proper expression of which is a "Song unto the Lord."

At the close of the service Rev. W. C. Hendrickson, who managed the finances of the day, called for a practical evidence of joy, by sacrifice and offerings to the Lord, that the church edifice might be dedicated free of debt. The appeal was responded to liberally, while the congregation united in the hymn, "All hail the power of Jesus' name," etc.

Brother Hartzell has recently received a goodly number of young people by confirmation, as well as adults. All responded nobly to the call. In the evening several addresses were delivered. At the close of the afternoon services, the pastor dedicated the building to the worship of God, according to the liturgical form of the Reformed Church of the United States.

At the close of the evening service, the pastor and his wife consecrated their infant son to the Lord, by the solemn ordinance of baptism, which was administered by Rev. W. C. Hendrickson.

After singing doxology, "Praise God," in which the whole congregation heartily joined, the services were closed, all giving expression of joy for the success attending the labors of the day.

The indications of a glorious future are here apparent, and prospectively, there is no better or wider field of usefulness for the Reformed Church. The cost of building the church was about \$1700, of which only \$400 remains to be provided for. Spiritually the church is in a prosperous and healthy condition. We bid the pastor God speed in his work of faith and labor of love. W. C. H.

The Anniversary of Bethany Orphans' Home at Womelsdorf will take place on Thursday, July 25th.

D. B. ALBRIGHT, Superintendent.

## Church News.

## OUR OWN CHURCH.

## SYNOD OF THE UNITED STATES.

The church at Red Hill, Bucks County, Pa., belonging to the charge, of which the Rev. G. W. Roth is pastor, was built in 1766. It was recently remodeled, and renewedly dedicated to the worship of God, on Whitsunday. The sermon on the occasion was preached by the Rev. Dr. T. G. Apple, of Lancaster, Pa., and was based on John iv. 20. The services were continued throughout Whitsunday and Whitmonday, and were participated in by the Revs. A. L. Dechant, D. Rothrock, and L. C. Sheip of the Reformed Church, and Rev. W. S. Emery and Mr. Schmauck of the Lutheran Church. The ladies undertook to furnish the church, and did their work well. The attendance on the services was very large, and the services were throughout highly interesting.

## SYNOD OF THE POTOMAC.

The St. John's church, Martinsburg, Pa., Rev. J. D. Miller, pastor, enjoyed a pleasant Pentecostal season. The sacrament of the Lord's Supper was administered on Sunday to a large number of communicants, the number being larger than it has been for many years previous. Nine persons were added to the church, five by certificate, and four by renewed profession. The pulpit was beautifully and tastefully adorned with flowers, the handiwork of the ladies of the congregation. Services were held every evening during the previous week, commencing with Wednesday evening. The pastor was assisted by the Rev. A. C. Whitmer, a former pastor of the congregation, who preached on Friday evening, and also the preparatory sermon on Saturday afternoon. The attendance on all the services was good, and on Sunday morning the church was filled to its utmost capacity. The pastor is much encouraged in the work in which he is engaged in the name of the Lord.

The Stated Clerk of the Mercersburg Classis reports, that, at an adjourned meeting of the Classis, held in McConnellsburg, Fulton county, Pa., on Saturday, the 15th instant, the licentiate J. Alvin Reber was received from the Lebanon Classis, and his call to the McConnellsburg charge was confirmed. At the same time, Mr. Reber was ordained to the ministry of reconciliation, and installed as pastor of said charge. Thus, this charge, after being vacant for about two years, is once more supplied with a regular pastor. May the great Head of the Church abundantly bless and prosper the relationship formed between pastor and people. Mr. Reber enters upon his first field of labor with very encouraging prospects of success and marked usefulness. His post-office address is McConnellsburg, Fulton county, Pa.

## PITTSBURGH SYNOD.

In connection with the Spring communions held in South Bend charge, Pa., of which the Rev. A. K. Kline is pastor, twenty-one persons were added to the church, eighteen by confirmation and three by certificate. They were all largely attended.

The Spring communions in the Zion's charge, Somerset county, Pa., Rev. H. F. Keener, pastor, were brought to a close on Whitsunday. During the year, thirty-two persons were added to the church, twenty-six by confirmation and six by certificate. Sixty-five children were also baptized.

## WESTERN CHURCH.

The sacrament of the Lord's Supper was administered in St. Paul's Church, at Summit, Illinois, of which the Rev. J. S. Shade is pastor, on the 9th of June. Fourteen persons were added to the church, twelve by confirmation and two by certificate. Seven of this number are heads of families. Catechetical instruction was imparted during the winter. The catechumens attended regularly, though the roads were almost impassable. These instructions it is proposed to continue. The charge had suffered very much from being without a pastor for four years and from other causes. The congregations, are, however, recovering themselves under the efficient labors of their present pastor. The elder, who furnished these facts, states also, that the charge purposes erecting a new parsonage during the present summer.

The "Omaha Herald," of the 11th of June, states, that the services on Whitsunday in the Salem Reformed Church, of that city, of which the Rev. T. Falk is pastor, were exceedingly interesting and deeply solemn and impressive. The sacrament of the Lord's Supper was administered in the morning, in connection with which five persons were added to the church, two by confirmation, and three by certificate.

The Rev. J. F. H. Dieckman, recently of Galion, Ohio, has entered upon his duties as pastor of St. Luke's congregation, Louisville, Ky. His post-office address is 744 Jefferson street, of the latter city.

## PACIFIC MISSION ITEMS.

In Oregon two more Reformed churches have recently been organized by the Rev. J. Muhlhaupt of Salem. He expects soon an assistant as teacher and preacher, in the person of a Mr. Lange from Sheboygan.

The church at Portland, Oregon, has held a fair, and realized enough to continue the building of their beautiful house of worship, that it may be dedicated by next fall.

The Rev. J. Fuendeling at Stockton, California, finds his church accommodations too small, and is about to enlarge. Also nineteen catechumens were confirmed by him on Pentecost before a large audience.

Rev. C. F. Waldecker of Lima, Ohio, will go to California, and succeed the Rev. F. Fox at Napa, California. F. F.

## LANCASTER CLASSIS.

This Classis will meet in adjourned session in St. Paul's church, Lancaster, Pa., July 10, 1878, at 10 o'clock, A. M.

D. W. GERHARD,  
Stated Clerk.

New Holland, Pa., June 20, 1878.

## Married.

In St. John's Reformed church of Martinsburg, Pa., June 4th, by Rev. S. R. Bridenbaugh, assisted by Rev. J. David Miller, Rev. Frederic B. Hahn, of Greenville, Pa., to Miss R. Ella Bridenbaugh, of Martinsburg, Pa.

On Tuesday morning, June 6th, 1878, in the First Reformed church, of Baltimore, by Rev. Joel T. Rosier, assisted by Rev. E. R. Eschbach, of Frederick, James L. Johnson to Emily T. Massey, both of Baltimore, Md.



## Youth's Department.

## DROPPING CORN.

Little Katie went with the gray old squire,  
 ("Who was he?" Child, he was your grandsire,  
 To the furrowed field, in the dewy morn.  
 "Now sing," said he, "as you drop the corn,  
 'One for the black-bird, one for the crow,  
 One for the cut-worm, and two to grow.'"

Crow and black-bird came fluttering 'round,  
 The cut-worm wriggled beneath the ground,  
 As five smooth kernels, every time,  
 Little Kate dropped with the sing-song rhyme,  
 "One for the black-bird, one for the crow,  
 One for the cut-worm, and two to grow."

The old squire covered the grain with soil.  
 "Now see," he said, "they will have their spoil—  
 That's sure; but still we shall get our share,  
 If you always count, as you drop, with care,  
 'One for the black-bird, one for the crow,  
 One for the cut-worm, and two to grow.'"

When kernels sprout and the green blades grow,  
 The crow and black-bird and cut-worm know,  
 And woe for the cornfield in harvest days,  
 Unless little Katie in planting says,  
 "One for the black-bird, one for the crow,  
 One for the cut-worm, and two to grow."

Thus do we plant with our older hands,  
 In wider fields and o'er broader lands—  
 Since for good seed sown by the land or sea,  
 In the air or earth a foe may be,—  
 "One for the black-bird, one for the crow,  
 One for the cut-worm, and two to grow."

The "two to grow!" That is all I ask,  
 As the seed-times bring me my planting task.  
 I know who leads to His furrowed field;  
 As He wills I plant, at His will shall yield  
 "One for the black-bird, one for the crow,  
 One for the cut-worm, and two to grow."

—Wide Awake.

## THE PALM TREE.

"I'm sure of it."

"Sure of what, Clara?"

"That this is the warmest day one  
 ever felt; the only cool place is the par-  
 lor."

"Let's go there till tea-time."

"There! don't ask me to leave this  
 dark corner till sundown. I am glad  
 there are such things as palm trees; no  
 other kind of fan would be of account  
 to-day. Let's have some sensible talk;  
 we won't feel the heat so much."

"But talk about something cool—  
 trees, for instance. What do you know  
 about palm trees, Ella?"

"Not much, though I was born in  
 South America."

"Just imagine the poor tired Israel-  
 ites coming in sight of that beautiful  
 Elim with twelve wells of water and  
 seventy palm trees! Don't you believe  
 a shout went up? Jericho, too, always  
 had a pleasant sound—even if the man  
 did fall among thieves going to it—be-  
 cause it was called the city of palm  
 trees."

"And Tadmor in the wilderness, the  
 gorgeous Palmyra."

"Yes; only there was so much else  
 in that splendid city one doesn't give  
 much thought to its palm trees."

"If Harry were here he would say,  
 'Tall, straight, slender as a palm tree!'  
 No branches, only a beautiful crown of  
 large leaves. Would you believe it,  
 Clara? I have seen some palm leaves  
 thirty feet long and from four to five  
 broad. They don't fall off easily, like  
 the leaves of other trees. When we  
 were in India we saw them spread over  
 the houses for roofs."

"I should feel satisfied if they were  
 good only for fans on such days," said  
 Clara, laughing.

"But it's a real treat to lie on the sofa  
 and hear you talking about palm trees."

"I never see young Mr. Reynolds  
 going down the street with that pretty  
 little cane without wondering if he  
 thinks how it may have been a piece of  
 some slender palm (for the rattan is a  
 species of palm) shooting up into the air  
 a hundred feet or creeping in the forest  
 for two or three hundred feet, on the  
 island of Ceylon or at the foot of the  
 Himalaya Mountains. Uncle has often  
 seen them twisting the strips of the rat-  
 tan palm into ropes to bind wild ele-  
 phants. The vessel in which he left  
 Java had its cable of the same material.  
 They even make bridges from these  
 palms."

"While, for breakfast, perhaps, they'll  
 have a cup of cocoa."

"For which we are indebted to an-  
 other part of the palm tree."

"And to another species of the palm,  
 Ella."

"Yes; and then, too, dates are the

fruit of one kind of palm, and cocoanuts  
 of another kind. Palm oil is made from  
 the fruit of a palm that grows in Libe-  
 ria, and sago from the pith of a palm of  
 Asia. Strong matting is made from  
 palm-bark, and so are ropes and twine."

"It's like trying to feel at home in a  
 labyrinth to think clearly of the differ-  
 ent kinds of palm."

"Imagine yourself trying to count the  
 uses of the palm! The Arabs boast of  
 more than eight hundred ways in which  
 they are helped by it. They sing about  
 it, of course."

"So does Solomon; it is his symbol  
 for stately beauty. And David's sym-  
 bol for prosperity; you know he says,  
 'The righteous shall flourish like the  
 palm tree.'"

"Solomon must have had a fancy for  
 it. Don't you remember how he had  
 pictures of the palm put in the temple,  
 all over the walls of the most holy  
 place?"

"Girls, what are you talking about in  
 the dark?" asked Charlie, groping his  
 way into the parlor. "I heard enough  
 to make one think of some conundrums,  
 but I won't tell them yet."

"Who would like to see a letter writ-  
 ten with an iron style on a palm-leaf?"  
 asked a laughing voice from a far corner  
 of the dark parlor.

"Why, uncle, are you here too?"  
 asked the girls.

"Yes; away from the heat and the  
 flies; in India, too, one might fancy,  
 from the talk. Don't let me forget to  
 show you the letter after tea. In some  
 parts of the East it is quite usual to write  
 on the palm-leaf. But, Clara, you know  
 something better still to think of on a  
 warm day. In South America they  
 take strips of parts of the unopened  
 leaves and make into threads, and out  
 of this thread they make hammocks.  
 Just think of swinging in a hammock,  
 under the shade of a banyan tree, on  
 such a day as this! I've done it often."

"Everybody in the family has trav-  
 eled except me," said Clara, with a little  
 sigh. "If anything remarkable is spoken  
 of, aunts, uncles, cousins, all say, 'Yes,  
 we saw it'—in India or China or Eu-  
 rope."

"Uncle, your style and letter make  
 me think of coins," said Charlie.

"Coins and conundrums," said Ella,  
 laughing. "Have you a fancy for any-  
 thing else, my dear Charlie?"

"But this is all about the same thing,"  
 said Charlie, earnestly. "Don't you  
 know that after the Romans took Jeru-  
 salem they had medals struck off, on  
 which was a weeping woman seated un-  
 der a palm tree? The medal bore this  
 inscription: 'Iudea Capta' ('Captive  
 Judea'). So the palm stands for sad  
 things."

"And glad things too. Those who  
 won in the games of Greece and Rome  
 carried palm branches. When the peo-  
 ple went out to meet Jesus, on that tri-  
 umphal ride into Jerusalem, they cut  
 down palm branches and strewed them  
 in the way. Then, too, don't you re-  
 member about the beautiful vision in  
 Revelation where John saw the multi-  
 tude, whom no man could number, be-  
 fore the throne, clothed in white, with  
 palms in their hands?"

"Yes, indeed; our poor little Lou  
 used to love that verse. She would say,  
 'Never mind, sister! The pain hurts me  
 very much here, but up there it will all  
 be gone.'"

"Yes; in the glad Hereafter, when  
 sin and sorrow will be no more, and  
 God shall have wiped away all tears  
 from our eyes."—Exchange.

## THE TWO-HEADED EAGLE.

The origin of the device of the eagle  
 on national and royal banners may be  
 traced to very early times. It was the  
 ensign of the ancient kings of Persia  
 and Babylon. The Romans adopted  
 many other figures on their camp stand-  
 ards; but Marius, B. C. 102, made the  
 eagle alone the ensign of the legions,  
 and confined the other figures to the  
 cohorts. From the Romans the French  
 under the empire adopted the eagle.  
 The emperors of the Western Roman  
 empire used a black eagle, those of the  
 East a golden one. The sign of the  
 golden eagle, met with in taverns, is in

allusion to the emperors of the East.  
 Since the time of the Romans almost  
 every State that has assumed the desig-  
 nation of an empire, has taken the eagle  
 for its ensign—Austria, Prussia, Russia,  
 Poland, and France, all took the eagle.  
 The two-headed eagle signifies a double  
 empire. The emperors of Austria, who  
 claim to be considered the successors of  
 the Caesars of Rome, use the double-  
 headed eagle, which is the eagle of the  
 Eastern emperors with that of the West-  
 ern, typifying the "Holy Roman em-  
 pire," of which the emperors of Germany  
 (now merged in the house of Austria)  
 considered themselves as the representa-  
 tives. Charlemagne was the first to use  
 it, for when he became master of the  
 whole of the German Empire, he added  
 the second head to the eagle, A. D. 802,  
 to denote that the empires of Rome and  
 Germany were united in him. As it is  
 among birds the king, and being the  
 emblem of a noble nature from its  
 strength of wing and eye, and courage,  
 and also of conscious strength and in-  
 nate power, the eagle has been univer-  
 sally preferred as the continental em-  
 blem of sovereignty. Of the different  
 eagles of heraldry the black eagle is  
 considered the most noble, especially  
 when blazoned on a golden shield.

## CHILDREN'S TOMBS.

Westminster Abbey is full of the remem-  
 brances of great men and famous women.  
 But it is also full of the remembrances  
 of little boys and girls, whose death shot  
 a pang through the hearts of those who  
 loved them, and who wished that they  
 never should be forgotten. Almost the  
 earliest royal monument in this abbey is  
 of a beautiful little deaf and dumb girl  
 of five years old, the Princess Catherine,  
 daughter of King Henry III., who loved  
 her dearly. She was not forgotten, and  
 her two little brothers, and perhaps four  
 little nephews, were buried close to her,  
 as if to keep her company. And so  
 there are two small tombs in Henry  
 VII.'s Chapel of the two infant daugh-  
 ters of King James I. Over one of them  
 are some touching lines written by an  
 American lady, which all mothers should  
 read. And to the tombs of these two  
 little girls were brought in after days by  
 their nephew, Charles II., the bones of  
 the two young murdered Princes, which  
 in his time were discovered at the foot  
 of the staircase in the Tower. And  
 there is in the Chapel of St. Michael  
 another tomb of a little child that died  
 from a mistake of its nurse; and we  
 know from her will that she never ceased  
 to lament the little darling, and begged,  
 if possible, very urgently, to be buried  
 beside it. And there is a monument in  
 the cloisters which contains only these  
 words: "Jane Lister—dear child," with  
 the dates of the child's age and the re-  
 cord of her brother's death. It is an  
 inscription which goes to the heart of  
 every one. It was in the year 1682,  
 just a month before the great English  
 Revolution, but the parents thought only  
 of "Jane Lister," their "dear child."—  
*Good Words.*

## LITTLE SAVINGS.

"What a nice little penknife," said  
 Charlotte to her friend Hattie, as she  
 watched her sharpening a pencil at recess.  
 "You always have everything handy.  
 I never get money enough to supply my-  
 self with these little conveniences,"  
 and she slipped a confection in her mouth as  
 Hattie closed her knife and put it away.  
 "My knife was a very cheap one, but  
 it answers my purpose well enough. I  
 have very little spending money; but  
 then I try to turn it to the best account  
 I can. I really think, Lottie, you have  
 twice as much money as I in the course  
 of the year."

"Why, Hattie, my father never gives  
 me a dollar at a time, unless it is for  
 some express purpose, like a new hat or  
 dress, and mother has the spending of  
 it."

"I am glad of dimes and half dimes,  
 and pennies even," said Hattie, smiling.  
 "A dime wouldn't buy much," said  
 Lottie, indifferently.

"But three of them bought my little  
 knife, and two of them and a half dime  
 bought my little ivory sleeve buttons you

admired so much—those with my initials  
 on them. Whenever I want any 'no-  
 tion' of that sort, I just begin and save  
 every penny that comes into my posses-  
 sion until I get it. And I generally  
 succeed; but really and truly, Lottie, I  
 shouldn't have a single thing of the sort  
 if I ate candy the way you do."

"Why, Hattie, you know I only spend  
 most trifling sums for these things. I  
 like an orange with my luncheon, or a  
 paper of candies, and father will almost  
 always give me a bit of change to get it.  
 They don't cost much."

"That is just what I am trying to  
 show you. Come around to my room  
 after school, and I will just show you  
 what my little savings, and some very  
 small earnings on the sewing machine,  
 have bought for me. Then, maybe, you  
 will adopt my plan too. It will give  
 you ten times the pleasure you get out of  
 your sweets, and be of a lasting sort.  
 The want of just these little things is  
 often a very great inconvenience. I  
 know a gentleman who said he would  
 pick up a pin if he saw it on Broadway,  
 for he remembered times when he would  
 have given twenty-five cents for one.  
 'Conveniences before luxuries,' was al-  
 ways my mother's motto, and she car-  
 ries out her principle all through the  
 house. I don't believe any one in town,  
 with as limited means, has a greater  
 number of household conveniences, and  
 she gets them all, she says, by little sav-  
 ings."

There are some older people who could  
 adopt this young school-girl's system  
 with great advantage to themselves and  
 those connected with them.—*Christian  
 Standard.*

## THE GREEN.

BY ELEANOR KIRK.

Where does it come from—  
 This beautiful green,  
 From darkest to light,  
 And all shades between?  
 Not out of the bark  
 So withered and bare!  
 It's hard to believe  
 The green was in there.

Where does it come from—  
 This wonderful green,  
 Enwrapping the earth  
 In robes like a queen?  
 Not from the branches  
 So brown and so sere,  
 For who could e'er think  
 The green was in here?

God smiled thro' the clouds;  
 The wind caught the glow,  
 And flew to the trees,  
 And shook off the snow.  
 Then sunshine and rain  
 Went painting the sheen;  
 And this is the way  
 We come by the green.

## CURES AFFECTED BY LAUGHTER.

Laughter has often dissipated diseases  
 and preserved life by a sudden effort of  
 nature. We are told that the great  
 Erasmus laughed so heartily at a satirical  
 remark that he broke a tumor and re-  
 covered his health. Joubert gives two  
 similar instances. Another story is that  
 of a minister who was called on by a poor  
 woman to see if he could save a sick cow.  
 To appease her importunity he went to  
 the barn and repeated as an incantation  
 three times the words, "If she gets well  
 she will get well." Some time after the  
 minister was sick with a tumor in the  
 throat, when the poor woman forced her-  
 self into what was supposed to be the  
 chamber of death reciting, "If he gets  
 well he will get well." The reperfor-  
 mance of his own absurd act caused the  
 sick man to burst out in such a hearty  
 laugh that the tumor broke and he soon  
 regained his health.

A patient being very low the physician,  
 who had ordered a dose of rhubarb, coun-  
 termanded it, and the medicine was left  
 on the table. A monkey in the room  
 jumping up discovered the goblet, and,  
 having tasted, made a terrible grimace.  
 Again putting his tongue to it, he per-  
 ceived some sweetness of the dissolved  
 manna, while the rhubarb had sunk  
 to the bottom. Thus emboldened, he  
 swallowed the whole, but found it such  
 a nauseous portion that after many  
 strange and fantastic grimaces he ground  
 his teeth in agony, and in a violent fury  
 threw the goblet on the floor. The  
 whole affair was so ludicrous that the sick  
 man burst into repeated peals of laughter,

and the recovery of cheerfulness led to  
 health. Another case recorded is that  
 two individuals were lying in one room  
 very sick—one with brain fever and  
 the other with an aggravated case of  
 mumps. They were so low that watch-  
 ers were needed every night, and it was  
 thought doubtful if the one sick of the  
 fever would recover. A person was en-  
 gaged to watch one night, his duty being  
 to wake the nurse whenever it became  
 necessary to take the medicine. In the  
 course of the night both watcher and nurse  
 fell asleep. The man with the mumps  
 lay watching the clock, and saw that it  
 was time to give the fever patient his por-  
 tion. He was unable to speak loud, or to  
 move any portion of his body; but seiz-  
 ing a pillow, he managed to strike the  
 watcher in the face with it. Thus suddenly  
 awakened, the watcher sprang from his  
 seat, falling to the floor and awakening  
 both the nurse and fever patient. The  
 incident struck both sick men as very  
 ludicrous, and they laughed most heartily  
 at it for fifteen or twenty minutes. When  
 the doctor came in the morning he found  
 the patients vastly improved—said he  
 had never known so sudden a turn, and  
 they both got well.

## Pleasantries.

A New York club man drank five  
 bottles of champagne at one sitting.  
 But it was a real pain the next morning.

To the American boy there is an aw-  
 ful, a majestic difference in weight be-  
 tween the butt-end of a fishing pole and  
 a hoe handle.

It turns out that a man in Michigan  
 who "lived forty days on water" had  
 plenty of provisions in his boat all the  
 while he was sailing around the lake.

"Surely, you must be tired, Auntie.  
 I can't think how it is you are able to  
 work so long." "Lawks bless you, my  
 dear! When I onst sets down to it, like,  
 I'm just too lazy to leave off."

"What's your occupation, bub?"  
 asked a visitor at the Capitol of a bright  
 boy whom he met in the corridor. The  
 boy happened to be a page in the House.  
 "I am running for Congress, sir," he  
 replied.

"Vat a monster language!" said a  
 Frenchman. "Here I read in ze news-  
 papere zat a man commit a murder, was  
 committed to trial, and zen committed  
 himself to a reportair. No wonder  
 everyzing in America is done by com-  
 mittee."

A thick-headed Squire, being worsted  
 by Sidney Smith in an argument, took  
 his revenge by exclaiming, "If I had a  
 son who was an idiot, by Jove, I'd make  
 him a parson." "Very probably," re-  
 plied Sidney, "but I see your father was  
 of a different opinion."

"What," asks an exchange, "are the  
 causes of drunkenness?" Well, we can't  
 answer for all of them, but we believe  
 whiskey causes a great deal of it. Whis-  
 key, sir, resolutely stuck to will cause  
 about as large a drunk as anything we  
 know of, although a judicious mixing up  
 of various drinks will accelerate mat-  
 ters if a man is in a hurry.—*Burlington  
 Hawkeye.*

An erring husband who had exhausted  
 all explanations for late hours, and had  
 no apology, recently slipped into the  
 house at one o'clock, very softly denuded  
 himself gently, and began rocking the  
 cradle by the bedside, as if he had been  
 awakened out of a sound sleep by  
 infantile cries. He had rocked away for  
 five minutes, when Mary Jane, who had  
 silently observed the whole manœuvre,  
 said: "Come to bed, you fool: the baby  
 ain't there."

"Have you a card, sir?" asked the  
 Doorkeeper of the House. The man  
 looked a little surprised, and answered:  
 "Card? No. I don't carry a pack."  
 "Where are you from?" inquired the  
 Doorkeeper. "Nothe Carlins," was the  
 reply. "What do you do down in  
 North Carolina when you go a-visiting?  
 Don't you send in a card to the man you  
 want to see?" The "tarheel" laughed  
 outright. "Lor' a-massy!" he ex-  
 claimed. "W'y, we ride up to a feller's  
 fence, and holler to him to tie his dog;  
 and then we 'light and go in."







